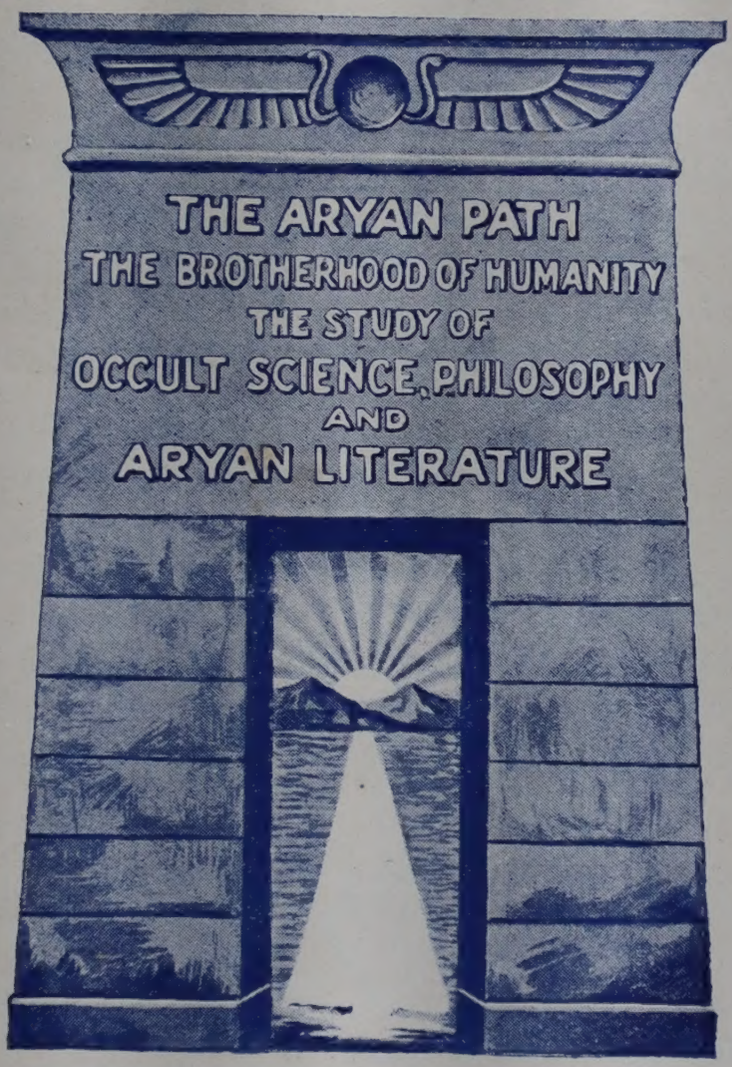
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXV No. 3

January 17, 1955

It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life, —slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

—W. Q. Judge

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th January 1955. VOL. XXV. No. 3

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1955. VOL. XXV. No. 3

THEOSOPHY IN THE BUSINESS WORLD

Theosophy distinguishes between the true and the selfish devotee. It accepts the Buddha's instruction that one step to the Higher Life and to Enlightenment is in the Right Means of Livelihood. The *Maha-Mangala Sutta* unequivocally points to the fact that the Master was not opposed to the duties of a right calling in life, though He recognized that the yellow robe and the begging bowl were the symbols of highest living.

Theosophy does not require that men and women should turn their backs upon duty to father, mother, wife and children. It teaches the meaning, the purpose and the value of duty—a veritable talisman to real inner progress. The right performance of duty weakens the fetters of flesh and sense, and in the progress of time they fall away.

Right Living includes Right Livelihood—the right way of earning to keep body and soul together, for the sake of the soul and for the raising of the body to a state of purity, efficiency, sensitivity. The intelligent acceptance of this teaching saves one from becoming "a false pietist of bewildered soul" referred to in the *Bhagavad-Gita*. Moreover, the correct application of this teaching shortens the period of the struggle between that which is living and that which is dead in us. The main difficulty in the practice of this piece of instruction lies in the wrong concept of what duty is. The conflict of duties need not exist; in reality it does not. Small sins of omission and commission are constantly committed because we assume as duties what are not duties and neglect the doing of real duties. The path of duty is obscured not only by ignorance but also by the "light" of false knowledge.

In a single verse of the *Dhammapada* the philosophical principle of Right Livelihood is enshrined:—

> Let each man first establish himself in the way he should go and then let him teach others. Thus the wise man will not suffer. (Verse 158)

To search and determine the way one's life should be directed implies, of course, many things. The Spirit-Soul determines the way to rebirth, itself beholding its powers and limitations. The young man determines (so often unintelligently, impulsively and only as an expedient) his calling in life; he establishes himself wrongly and takes the wrong curve of the way of life. Here and now, at this and at numerous other junctures, man creates his handicaps. Karma does not create them. Karma is compassionate. Every handicap that man creates the Good Law adjusts and points to an opportunity. We grumble at difficulties and so miss out the opportunities they offer. We do not count our blessings and so fail to derive benefit from our past efforts.

This civilization is deceitful in its wrong pointers; the meaning it imparts to life and living is false. Masses and classes accept this meaning and allow its glamour to dim their intelligence and their perception, which results in the loss of vision. And this in spite of the wisdom of Krishna and Buddha and Jesus which has been in the world for centuries. To help this glamoured mind of the 19th-20th century the Message of Theosophy was given by H. P. Blavatsky. W. Q. Judge facilitated the task of comprehending this Message, meant for the entire world, in this era of Western Occultism. In the writings of W. Q. Judge, any earnest soul who reads with an attentive heart will find the practical way to Right Livelihood.

In every profession, in every employment, there are duties to be discharged. But duties do not call upon any one to indulge in exploitation, in rivalry and retaliation, in dishonesty, bribery and nepotism. The moral principles of the ancient *Vaishya-Dharma* enable a capitalist or a clerk to earn without competition, to cause the soul to grow as the flower grows. In Theosophy one comes upon the necessary instruction to employ and be employed righteously. All who are engaged in earning their livelihood do not take into account moral principles. Knowledge, efficiency, hard work—good in themselves and necessary for success in business—are only one aspect, albeit a very important one. But they should not make us disregard moral principles.

In the above-quoted verse from the *Dhammapada* something vitally important is to be found. Each one has first to establish himself in a suitable calling, and having done so, "let him teach others." Teach what? The secrets of his particular calling and profession or fundamentally the value and place of moral principles? If the right instruction is accepted and followed, "the wise man will not suffer." The concern, the anxiety, the worry of business—big or small—ruin the health of the body. Methods of competition and cutthroat rivalry devised by the mind naturally tarnish the brightness of our feelings and emotions, and coarsen and sicken the physical corpus. How can an "earner of bread" fail to suffer when greed is the motivating force in him? He who is avaricious earns the Karma of discontent, irritation, unfriendliness, enmity, jealousy—all potent roots of illness of mind and of body.

The ideal of service in business is gaining ground. The clerk in serving at his desk is serving the community and not only his employer. Every professional man serves the State, and in doing so serves his own soul. Service and sacrifice are gaining Theosophical meanings as people feel the truths of this grand philosophy. Theosophical ideas have penetrated into modern knowledge to a greater extent than is ordinarily acknowledged; even many Theosophical students are not aware of this. It is necessary to make a quiet comparison of the beliefs and view-points held by the race-mind before and after the publication of *Isis Unveiled* in 1877. A gradual acceptance, silent and even in plagiarized form, of Theosophical doctrines and teachings by a large number of people needs to be examined and evaluated by the Theosophical student of the present generation. Among the ideas which are so accepted is the doctrine of service of all, thus transforming every business deal into a veritable sacrament.

This points to the particular duty of the employee or the business man who is a student of Theosophy to be deliberate in practising Theosophical morality—brotherliness and co-operation, honesty and accuracy, service and sacrifice. The duty of the Theosophical employer or the Theosophical capitalist is to study and apply the principles of right socialism, not of Engels and Marx but of Jesus and Buddha. The Theosophical student—employer or employee—is not only serving the State but further he is learning to make himself a vehicle for the Grace of Wisdom and Compassion to stream forth in and through his business transactions.

The duties of our mundane calling are thus made avenues of divine Light which free us from material bondage, and we prepare ourselves for the Higher Calling of the Great School—to become Enlightened Servants of Humanity, detached from every mundane institution.

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing finds wisdom.

—*Teaching of the Master*

THE WORKADAY WORLD

The war and all the misery that people went through, and the prospect of another war while still the memory of 1939-1945 is green, has certainly contributed to contemporary "divine discontent" and multiplied the number of "seekers" after something other than the pleasures and satisfactions of ordinary life. There is no doubt about this, as all will admit who are in any way concerned with movements which aim at offering men and women spiritual guidance and inspiration. The Theosophical student sees in this condition of things a corroboration of the teaching that suffering is a great awakener and, hence, from the occult standpoint, a valuable factor in man's life. "Woe to those who live without suffering," warns *The Secret Doctrine* (II. 475), adding, "Stagnation and death is the future of all that vegetates without a change." All change involves a period of dissatisfaction, and destruction of the old before the new can become familiar and take the place in our hearts and minds of the outworn to which we still cling, often against our better judgment, "for auld lang syne."

To those who are awakening from an absorption in the acquiring of all that is regarded as necessary for happiness in our age: money and all that money can buy, power, a long life in the body, health and some field of endeavour in which one can shine—Theosophy has a serious word of warning. This philosophy tells the "seeker" that he has reached a point along the pathway of evolution where the road forks. He is looking for new aims, a new world, new instruments, and an answer to the question: Am I merely a creature driven by the wind and tossed or am I a being who has an aim to achieve? And what he first finds—and he must find something, if he is in earnest—may not be in the least what he is really seeking, though it may seem to his ignorant and uninstructed mind a treasure-trove.[1]

As every tyro in Theosophy knows, the inner, invisible, intangible real Man has two aspects, the one personal, mortal and fallible and the other impersonal, immortal and infallible. What the "seeker" is athirst to find is the immortal Centre in himself, but very often the first result of his new open-mindedness and conviction that life holds more than men usually suppose is to provide an introduction to the world of the pseudo-occult, which is the habitat of the personal, mortal and fallible though invisible aspect of himself. H.P.B. warned the Theosophists of her day of this.

Thousands in our day think that the new world which they seek is that of the clairvoyants and the spiritualists, and they run for help and comfort to fortune-tellers, to self-styled prophets of various kinds, and to mediums seeking knowledge from the "spirits" of the dead, the ghosts that visit spiritualistic séances. Thousands, too, are fascinated by some personal psychic experience —slight perhaps, but seemingly full of promise. All this proves that a hitherto invisible, inaudible, intangible world is becoming open to human senses. A recent enquiry made in the U.S.A. is reported to have indicated that a large proportion of the population have had personal, independent proof of the possibility of contact with this unseen world.

However that may be—and the Theosophical student has been told to expect a development of this kind—the ancient Wisdom-Religion makes it quite plain that those who expect lasting satisfaction from cultivating the astral senses and exploring the world to which they give access are predestined to disappointment. It will not bring us inner peace and happiness to become aware of the astral aspect of the life around us any more than study of the mysteries of the physical life now so familiar to us has done. Either world might supply material for the spiritual life, but neither will procure us what we really need unless and until we have travelled some distance along the other of the two roads at the forking of the way, the one that leads to

[1] See "The Living and the Dead" in THE THEOSOPHICAL MOVEMENT, Vol. XV, p. 11, and a series of articles entitled "Contacting the Invisible" in *The Aryan Path*, Vol. I.

the inner world of the immortal Self.

What the seeker is really after is to find and further awaken the "starry" aspect of himself; to penetrate to the inner watch-tower from which he can survey the world, both astral and physical, impartially—that Self within the core of his being around which all that he knows as himself turns and without which he would have no existence. Man may be compared to a wheel.

> The centre—not the hub or the spokes or the rim—is the thing without which a wheel is not. So your innermost being isn't your character, which may be likened to a wheel's spokes, or your actions, which are its rim, or even your observable personality which may be thought of as a wheel's hub; it is that upon which they all depend; it is that without which you are not. It is that being which tells you of the single origin of all beings, of the single law governing all laws, of the single value from which all values spring. You can't describe it....But there is never a time, waking or sleeping, in which the idea "I am" is not alive in you, unaffected by time, deeper than thought, deeper than feeling, the very spring of instinct and intuition, the original, the unsilenceable whisper of the soul.[2]

And what will a man gain by trying to become aware of this centre? For that is very evidently what Theosophy advises him to do. The last words of the above quotation give the clue: "the unsilenceable whisper of the soul."

The great scriptures of the world all suggest, more or less overtly, that there is in man an organ by means of which he obtains spiritual inspiration, strength and knowledge; an inlet through which these may come to him from the spiritual aspect of himself; a place wherein resides that Divine Being, of which his personal self is a representative or servant sent out to till the field of everyday life in the material world. That place is the refuge, the resting place, the seat of power. The great Archimedes is said to have remarked, after he had discovered the principle of the lever, that he could raise the earth itself if he could only find somewhere to stand. So, too, every one of us could raise his small world, himself, if he would but discover this inner "place," standpoint or attitude. This "place" is our Life Centre of which the Spiritual Teachers of our race have ever tried to give us some inkling.

How can we find it? To answer negatively first: Our search must not be promoted by turning our backs upon the world of everyday life. To retire to some quiet place, away from that world's problems and distractions, will not help us. Nor must the seeker turn ascetic. The ancient Wisdom teaches that the "Silent Self" can best be found in the workaday world of our natural duties. "The trivial round, the common task, would furnish all we ought to ask," says the old hymn. In a sense Theosophy teaches the same thing: the small, plain duties furnish the necessary material for spiritual development and for the building of a bridge between our ordinary centre of consciousness and our spiritual "Centre."[3]

But, as H.P.B. has pointed out, the mere performance of all our tasks is not sufficient to lead us to our goal. We cannot discover "the soul of things," or our own Soul, unless we labour, not only faithfully, but also in the light of knowledge. Whether we wash dishes or floors, tend the sick, teach children, do the "donkey work" in an office or preside and speak at important meetings—whatever our job, we must see to it that our attitude and methods are applications of fundamental principles. And how shall we know what these principles are? The answer is: study and try to assimilate that constant and eternal doctrine which in our day is known as Theosophy.

This philosophy sets forth "universal ideas" that "touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law."

The teachings of Theosophy thus summed up may at first sight seem very far away from our daily duties. What has this to do with the thousand and one details of the humdrum existence we call the workaday world? Nothing; until we

[2] *The Judge's Story*, by CHARLES MORGAN, Chapter XXXI.

[3] See THE THEOSOPHICAL MOVEMENT, Vol. II, p. 75.

begin to study seriously—to study, not with our eyes glued to the pages of a book for hours on end, but with quiet attention paid as continuously as possible to the application of the principles learned during the short period devoted regularly every day to "study" in the ordinary sense. This constant awareness of the fundamentals of our philosophy gradually puts the student "in tune with the infinite" or, in other words, transfers his point of view from the mortal to the immortal in himself.

The following passage, if thought over carefully, clause by clause, may perhaps awaken ideas in the student's mind which will lead to the development of "the faculty of spiritual intuition, through which direct and certain knowledge is obtainable," and thus illumine his path through life, wherever it may be.

> When we see the matrix of pralayic space in the bed in which our body sleeps and on waking recognize its potency to refresh and build that body; when we see the water with which we bathe the body as the purifying nature with which consciousness rejuvenates itself; when in every morsel of food eaten, every drop of water drunk, every breath of air inhaled, every affection absorbed, every word of knowledge assimilated, we see the "mighty magic of prakriti" strong to devour as to regenerate; when in every idea put forth, and every word spoken, and every love given, and in every deed done we see the creative power of consciousness; when in every child we see the Divine Babe, in every woman Devaki, the mother of Krishna, in every father the mighty Prajapati, in every faithful wife the peerless Sita; when in every melody we hear the music of Orpheus and in every movement perceive the grace of Terpsichore; when in every enlightened mind we see Hermes, in every virile body Herakles, and in every Nara, man—Narayana, god, aye! even in the sick and infirm, that which is named Daridra-Narayana, the God who elevates through illness; when in our every virtue we see the incarnation of Vishnu, and in every vice that of Ravana, and in every overcoming and change that of Shiva—then only do we raise the self by the Self unto the SELF.[4]

[4] *Theosophy*, Vol. XII, pp. 399-400. See also the interesting series of articles in THE THEOSOPHICAL MOVEMENT, Vol. XII, entitled "The Building of the Home."

THE THEOSOPHICAL MOVEMENT—1875 TO 1950

III.—OUR THREE OBJECTS

There appear to be times in history when the mental, moral and physical conditions of a large number of men make them a fecund medium for the reception and growth of ideas caught by the imagination. Imagination acts upon faith and both become the draughtsmen who prepare the sketches for the will to engrave, more or less deeply, on the rocks of obstacles and opportunities with which the path of life is strewn. It is an occult process which may be directed to good or evil ends. Hitler with his idea of living space for the German people changed the face of Europe. Gandhi with his ideas of *Hind-Swaraj* and *Satyagraha* changed the face of India. Moreover, the chief actors at such a period often seem imbued with a sense, not necessarily clearly defined, of being the advance guard of forces greater than that of their personalities. As Arthur Hugh Clough wrote:—

> For while the tired waves, vainly breaking,
> Seem here no painful inch to gain,
> Far back, through creeks and inlets making,
> Comes silent, flooding in, the main.

In retrospect, 1875 seems just such a time when one considers how rapidly the germinal ideas contained in our Three Objects spread into many parts of the world, even if the membership of the Society could be reckoned in thousands. One striking feature of Col. Olcott's inaugural address on November 17th, 1875, is that, in spite of much that may now seem foolish in content and in tone, it seems to convey a genuine sense of great plans afoot and of mighty forces at work.

That such a feeling should be communicated to him by H.P.B. is itself evidence of the objective existence of a current of ideas generated by the Masters. This brings us to what is perhaps the most important consideration with regard to our

Three Objects. If Masters form the living heart of the Movement and have access to the records of Theosophical efforts covering countless generations of mankind, it is inconceivable that they were evolved by trial and error in the sense suggested later by Olcott and others. These Objects struck the key-note of the Movement from 1875 to 1975 and may continue to be its key-note for many centuries more. Their precise formulation must rest upon a thorough knowledge of the people of today, of their "social and moral conditions . . . in their bearing on these deepest and most mysterious questions which can stir the human mind—the *deific* powers in man and the possibilities contained in nature." Careful consideration should be given not only to each separately but also to their bearing one upon another. Many organizations and movements have taken the name of Brotherhood, but the uniqueness and great importance of the Theosophical Movement lies in its association of the Second and Third with the First Object.

A second consideration is that these Objects open the door to limitless opportunity. The aims and objects of any philanthropic undertaking are at once an opportunity for and a limitation upon those who work for it, but these Objects put forward by the Masters embrace every field of human endeavour. Whatever may be a Theosophist's place of duty, they can fecundate the imagination so that the will can engrave the design of the Masters on the opportunities and obstacles which surround him. Not a few of us have felt or still feel the cyclic return of the impression that our self-imposed Theosophical duties impose irksome restrictions upon our freedom, and it is well to remember sometimes that these Objects do open such a wide field of opportunity, and that their pursuit has enriched the lives of each of us, brought new ideas, fresh interests and valued friends. The Indian Institute of Culture is only one example of their fecundating power.

How catholic was the conception in the minds of the Masters can be glimpsed in H.P.B.'s article, "Our Three Objects," written in 1889 and reprinted in the February 1936 number of this magazine. From that article the following subsidiary objects are some of those which can be listed under the three general headings:—

I.—Brotherhood

1. To awaken a sense of common interest between the various creeds, sects and castes of India.

2. To contribute to international reciprocity in social and religious affairs between the Sinhalese and the Brahmanical Hindus on the one hand and the Northern Buddhist nations on the other.

3. To encourage sympathy as to religious and philosophical questions between the races of Asia and those of Europe and America.

II.—Oriental Philosophy, Literature, etc.

1. To infuse a fresh and vigorous life into Hindu Philosophy and win back the allegiance of the Indian graduates from the materialistic and agnostic Western Science to their ancestral beliefs.

2. To create an enthusiasm for Sanskrit literature.

3. To modify the views of the Spiritualists by Eastern Philosophy with respect to the source of some of the intelligences behind mediumistic phenomena.

III.—Occultism

1. To lead men to a recognition of the fact of the Higher Self, colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic; and to work on that basis.

2. To effect a reciprocal alliance between men for research into and dissemination of the one basic Truth.

3. To give to the West a clue from Eastern psychology to certain mysteries previously baffling, as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relation of the discarnate entity with the living.

4. To furnish a theory of the nature and relations of Force and Matter capable of practical verification by whosoever may learn and follow out the experimental methods of the Oriental Schools of Occult Science.

A third consideration is the interrelation which exists between the Three Objects. Brotherliness is too much regarded as a sentiment for special occasions, instead of something to be achieved by intelligent and properly directed efforts, without which good-will cannot have its proper consequence. The Objects were surely formulated in order to give a proper direction to the great amount of good-will in the world that too often expends itself fruitlessly as far as the Soul of man is concerned.

First, the only solid basis for Brotherhood must be increasingly understood and it must be demonstrated "on logical, philosophical, metaphysical, and even scientific grounds that:—(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men." "The identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good-will."

Secondly, the obstacles to Brotherhood represented by selfishness, ignorance and prejudice must be removed. Some months ago the *Sunday Observer* commented somewhat in these words on a present-day movement for the promotion of human brotherhood: "It wants the blessings of peace without the discomforts of justice." In other words, one cannot achieve brotherhood by metaphorically shaking one's enemy by the hand while ignoring the strongly entrenched causes of strife.

The most fertile source of hatred and strife are religious differences. The Three Objects call the attention to the possibility of there being one truth of which the various religions, philosophies, sciences and arts are complementary expressions; and the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out. Hence every effort to understand the religion or the culture of another people with the motive of finding that in it which is of permanent value strengthens and refines the mysterious links of sympathy between intelligent men.

The Three Objects also point the way to a wider field of research and inquiry than that covered at present by science and philosophy and to the need, not for an addition to the already existing tangled mass of theory and speculation, but for a consideration of the practical bearing on the interests of mankind of the knowledge gained in this wider field. Wrote a Master many years ago:—

> While not unparalleled, or without their counterpart in universal history, these [newly discovered] phenomena must and WILL come with an overpowering influence upon the world of sceptics and bigots. They *have* to prove both destructive and constructive—*destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace like the Mexican weed nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind *with* and *through* the higher *planetary Spirits* —the only "Spirits" we believe in. Phenomenal elements, previously unthought of—undreamt of—will soon begin manifesting themselves day by day with constantly augmented force, and disclose at last the secrets of their mysterious workings. Plato was right: *ideas* rule the world; and, as men's minds will receive *new* ideas, laying aside the old and the effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter.

FRAGMENTS OF OCCULT TRUTH

DEVACHAN

Western Stricture and Eastern Version

[This month's instalment once again deals with the subject of Devachan. More than one Fragment of this series has dealt with this topic. The teachings put forward, founded upon communications from the Masters, naturally aroused considerable interest. Nowhere else was to be found instruction about the post-mortem states of man—the "hells" and "heavens" freely spoken of in different creedal religions; H.P.B. and her Masters were breaking new ground, arousing not merely curiosity but genuine enquiry. Below we reprint the Memorandum embodying questions and three replies which offer full explanation; these appeared first in *The Theosophist*, Vol. IV, pp. 266-272, for August 1883.—Eds.]

(*The memorandum that follows emanates from a British Theosophist. It was sent to "Lay Chela," the author of* Esoteric Buddhism, *in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent. They come from three different sources.*

—Ed. *Theosophist*)

Memorandum

It seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the "*dreamers* in Devachan," of the "subjective *isolation*" of this state. And then we are forthwith reproached for regarding it as "less real" than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities—of 5th principles—there. No. 6 of "Fragments" in March *Theosophist* and App. C. p. 136, profess to explain this, but leave it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon that fact. "Two sympathetic souls," we are told, "both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth." So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the *mode* of the intercourse is not such as we can at present recognize from experience. But in the next passage our doubt revives. "Nevertheless each is dissociated from the other as regards personal or corporeal association."[1] As regards corporeal, granted, but what as regards *personal*, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousnesses in Devachan. Are they really and truly affected the one by the other so as to constitute a veritable *intercourse*, or is it merely that the one personality *imagines* the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am "postulating an incongruity" in objecting that such an "intercourse" is *not* real, is "a mere dream," for I *can* conceive a *real* intercourse—conscious on both sides and truly acting and reacting—which does *not* "apply only to the mutual relationship of physical existence."

It is asked "What *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the Mayavi-rupa?" Now actual companionship implies the mutual action and reaction of consciousnesses—which need not be by any bodily mediation whatever. *You* must really and truly affect *me*, and I must know that you are in this sense (the most real of all)

[1] If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words "personal" and "corporeal" is sufficient to show that the term *personal* stands here for "external" or "bodily." Why should it then be taken in the sense of the mental representation of a personality? The "*or*" makes the two adjectives identical.—*Ed.* [*Theosophist*]

present with me, and *vice versa*. Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am "*cheated by nature*" if I am made to believe what is not the *fact*. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement: "The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections" [that is the case with few of us—enough that the affections are an essential element of our higher happiness] "will miss none in Devachan of those whom he or she loved." But at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is, "that does not matter. For the person who loved them they will be there." And then it is truly pointed out that there is nothing absolutely real in what is objective to us here—all is relative. "As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there." But it will not be denied that there is real intercourse between personalities here, albeit, by very imperfect and not essentially real *means*. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There *is* real intercourse between us. Through our present defective means, it is true that *you* are very imperfectly, very partially, *with* me—I only get a symbol of *your* presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or nonexistent all the while. But if in Devachan I can realistically imagine the presence—the living, communicating presence—of some one who is not there; what security have I that I am truly in communication with any one who *is* there? *Am* I truly in such communication in any case? Or is each personality perfectly secluded and isolated, merely feigning and dreaming of the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be *possible*? Why we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be *awake*. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because "the continuity of our speculative ideas is one of the characteristics of Devachan," as you explained to me the other night. (See *Reply II—Ed.* [*Theosophist*])

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the *Devachanee*, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course *as* a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with which I shall identify myself in Devachan. And you in Devachan might be *en rapport* with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is capable of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30th April, 1883.

The Real and the Unreal
(Reply I)

"The perfect consciousness that 'I am Brahma'
Removes the false appearances projected
By Ignorance.... Know that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be 'tis like the mirage false...."
Atma-bodha (Knowledge of Soul)
—*by Sankaracharya*

The "misunderstanding" arises from a natural misconception of the sense in which certain terms are made use of rather than from any "inconsistent language" used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rupa* and *a-rupa*), dream and waking.[2] Especially should he master—at least approximately—the distinction between the "objective" and the "subjective" in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that "the mode of the intercourse is not such as we can at present recognize from experiencing"; in other words, that until one becomes a "Devachanee" one cannot enter into sympathy with his feelings or perceptions. For, the disembodied individuality being identical in nature with the higher *triad* of the living man, when liberated as the result of *self* evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by *mayavic* deceptions, hence—not to be gainsaid. This, of course, assuming the existence of such *lusus naturæ* as an "adept," which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept's detriment between the perceptive powers of his triad, when so freed from the body, and those of the half-liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the "celestial arcana." Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have outgrown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have outgrown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is "inconsistent language" or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: "It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas." Every attempt to explain the doctrines of Occultism in the meagre terminology of European science and metaphysics to students ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides. Unquestionably, such expressions as "life real in a dream" must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the *actuality* of (the personal) God's nature. What more natural than

[2] The Vedanta philosophy teaches as much as Occult philosophy that our *monad* during its life on earth as a *triad* (7th, 6th and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of *dreamless* sleep—from the standpoint of terrestrial conceptions; of real, actual soul-life—from the occult standpoint. While man is either *dreamlessly*, profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul.—*Ed.* [*Theosophist*]

that the Western thinker, whose inferences are drawn from quite a different line of thought, should feel bewilderment when told that the Devachanic life is "reality"—though a dream, while earthly life is but "a flitting dream"—though imagined an actuality. It is certain that Prof. Balfour Stewart —great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—*azl*, that eternity which has no beginning, and *abd*, that other eternity having a beginning but no end; nor the Christian who makes every man's eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of belief could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the word "subjective" is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western *non-Oriental* mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusionary earthly objectivity: its ultimate, *Reality*—Parabrahm.

But Devachan being "but a dream," we should agree upon a definition of the phenomena of dreams. Has memory anything to do with them? We are told by some physiologists it has. That the dream-fancies being based upon dormant memory,[3] are determined and developed in most cases by the functional activity of some internal organ, "the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy."

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dream into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego*—hence the nature of *its* "dreams." This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects *a priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after . . . "the complex interworking and combination of ideas in the hemispheral ganglia." Hence the physiologist would have to reject at once the possibility of consciousness—*minus* memory; and the Devachanee having no organs, no sensory ganglia, no "educated" nor even "idiotic centres,"[4] nor nerve-cells, cannot naturally have that which the physiologists would regard and define as memory. Unfettered from the *personal* sensations of the *manas*, the devachanic consciousness would certainly have to become universal or *absolute* consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal Ego. But even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the "sensigenous molecules" of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and

[3] One of the paradoxes of modern physiology seems to be that "the more sure and perfect memory becomes, the more unconscious it becomes." (See *Body and Mind*, by H. Maudsley, M.D.)

[4] Professor Maudsley's expressions.

depending upon the degree of its connection with only the *essence* of the personal *Ego!*

What may then be the nature of the Devachanic dream? we are asked—and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather "states," which are *only imagined to be real.* The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the "Light" of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able—its containing vehicle *Kama*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening, the "sensigenous molecules" and "uneducated centres" throw and toss in the *mayavic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of *Sakkayaditthi*, the delusion or "heresy of individuality," which heresy, together with the *attavadic* chain of causes, is necessary for the monad's future birth. It is all this that leads the occultist to regard the association or "intercourse" between two disembodied entities in Devachan—however *more real than life* it may be—as an illusion, and from his standpoint still "a dream," and so to speak of it; while that which his critics would fain call—however regretfully—dreams—"the interludes which fancy makes"—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal *Egos*—that they have, in fact, *never separated from each other*, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The "dream" was in this instance *the reality*; the latter a *maya*, a false appearance due to *avidya* (false notions). Thus it becomes more correct and proper to call the son's ignorance during his waking hours a "dream" and "a delusion," than to so characterize the *real* intercourse. For what has happened? A Spiritualist would say: "the spirit of the father *descended* upon earth to hold communion with his son's spirit, during the quiet hours of sleep." The Occultist replies, "Not so; neither the father's *spirit* descended, nor has the son's triad ascended (strictly and correctly speaking)." The centre of Devachanic activity cannot be localized: it is again *avidya*. Monads during that time even when connected with their five finite *Kosas* (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous. *Manas* in its higher aspect is *dravya*—an eternal "substance" as well as the Buddhi, the spiritual soul—when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self*-consciousness, which is a *Vikara* (a production) of its original "producer" *Buddhi*."[5] Unless made

[5] It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmatras* that *Manas* is considered *Maha-bhutic* and finite in the sense of being connected with *Ahankara*, the *personal* "I creating" faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramanu rupa*); finite (or *karya-rupa*) when linked as a duad—with *kama* (*Volition*), a lower production.—*Ed.* [*Theosophist*]

utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmatras*, to become one with Buddhi, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self-consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*)[6]—helping, it is ever associated with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is *real and genuine.*

The critic doubts whether such an intercourse can be called a "veritable one." He wants to know "whether the two disembodied entities are really and truly affected the one by the other"; or, "is it merely that the one *imagines* the presence of the other," such intercourse corresponding with no fact "of which the other personality (either embodied or disembodied) could take cognizance"; and while doubting, he denies that he is "postulating an incongruity" in objecting that such an intercourse is *not* real, is a "mere dream," for he says, "he *can* conceive a real intercourse—conscious on both sides and truly acting and reacting which does *not* apply only to the mutual relationship of physical existence." If he really *can*, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality and unreality, having been explained, what further trouble is there to comprehend this specific tenet? The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.][7] Or is it that, alternatively, he anthropomorphizes Spirit—in the spiritualistic mistaken sense? Our critic has just told us that "the mode of the intercourse is not such as we (he) can at present recognize from experience." What kind of intercourse is it then that he *can* conceive of?

Dream Life
(Reply II)

The Appendix referred to in the *Fragments* No. VI, in the *Theosophist* for March, is in no way inconsistent. When properly understood in the light of our doctrines, Appendix C. (p. 136)[8] gives what it professes to explain and leaves nothing doubtful, while the Fragments itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: "Love, the creative force, has placed their (the associates') living image *before the personal soul* which craves for their presence, and that image will never fly away." It is incorrect to use the term "personal soul" in connection with the Monad. "The *personal* or animal soul" is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being *samadhi.* It is only its essence that has followed the monad into Devachan, to serve it there as its ground-tone, or as the background against which its future dream-life and developments will move; its entity, or the *reliquiæ* is the "shell," the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the *personæ*—the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly

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[6] *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—*Ed.* [*Theosophist*]

[7] It is demonstrated to Occultists by the fact that wo adepts separated by hundreds of miles, leaving their bodies at their respective habitations *and their astral bodies* (the lower *manas* and volition *kama*) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours *as though* they were both *personally* and bodily together, whereas, even their lower *mayavi-rupas* are absent.—*Ed.* [*Theosophist*]

[8] Reprinted in The Theosophical Movement, Vol. XXIV, p. 237, August 1954.—Eds. The Theosophical Movement.

expressed, the sentence would have to read: "... the living image before the *Spiritual* Soul, which being now saturated with the essence of the personality, has thus ceased to be *Arupa* (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc." The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new *personality*, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide apart. *Avas'yam eva bhoktavyam kritam karma shubhashubam.*[9] The Devachanic condition in *all its aspects* is no doubt similar to a dreamy state *when considered from the standpoint of our present objective consciousness when we are in our waking condition.* Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked "Whether Devachan is a state corresponding to our waking life here or to OUR sleep with dreams,"—the answer given is that it is not similar to either of these conditions; but it is similar to the *dreamy condition* of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has *but one state of consciousness*, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition. Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when it is not so (when judged from the common *ideas* of objective perception) then the Devachanee is "cheated by nature." If such is really the case, he is indeed always "cheated by nature"; and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee's communication with another monad either in or out of Devachan, let the nature of his ideas be examined as far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it towards some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector's reasoning is correct, Galileo is "being cheated by nature," and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being "cheated by nature" becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present standpoint as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee's consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan. Whether such is the case or not, the reality or the unreality of devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two *egos* arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts

[9] The fruit of the tree of action, whether good or bad, must unavoidably be eaten.

of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

We are asked, "if some of those (the Devachanee loved) are not themselves fit for Devachan, how then?" We answer: "Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.[10] Yet the Devachanee will remain ignorant of the mental suffering of the other."

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called "a cheating of nature," and objected to, on the ground that it is not an "honest symbol" of the other personality's presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitionally its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some western minds, we feel bound to remind our opponents that they have the freedom of choice. Among the later great world philosophies there are two—the more modern the outgrowth of the older—whose "after states" are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilised Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity those whom they may have loved best on earth suffering the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our *facts*. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the key-note of an orthodox hell,[11] we cannot undertake to furnish fictions to suit every taste and fancy.

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for "honest symbols," the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyan Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who *willed*—"let all the sins and evils flowing from the corruption of *Kaliyug*, this degenerate age of ours fall upon

[10] The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a *state* which affects directly the being in it and all others only by *reaction*.—*Ed.* [*Theosophist*]

[11] Reference is probably made here to the soul-inspiring monologue that is found in Tertullian's *Despectæ*, Chapter XXX. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers "who have persecuted the name of Christ burn in a most cruel fire in hell..." this saintly Patristic character, a Father of the Christian Church, exclaims: "Oh what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!" etc. —*Ed.* [*Theosophist*]

me, but let the world be redeemed,"—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a "Soul" escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the dreadful thought of all! But we say, it is *not* so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of *cheating* by the pessimists of this world unable to distinguish between *Vastu*—the one reality and *Vishaya*—the "mayas" of our senses. It is fetching rather too far the presumption that our *objective* and *subjective* shall be the true standards for the realities and unrealities of the rest of the universe; that *our* criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not only her human but also her animal offspring. Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly unable to see and distinguish colours as human beings do, (the red, for instance, having no existence for them) therefore are they also "cheated by nature." Neither *personality* nor *objectivity* as known to us, have any being in the conceptions of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusionary when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know *at the time he is dreaming* that the whole dream is illusionary? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream *when he is actually dreaming?* Even after experiencing dreams several times during his life and knowing that dreams are generally illusionary, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed "a dream" in the sense our opponents hold it in. But it is neither a "dream" nor in any way "cheating." It may be so from the standpoint of Johnson's dictionary, from that of *fact* independent of all human definition, and the standpoint of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as *actual* in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner's man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

The Various States of Devachan

(Reply III)

The foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons' intellectual operations by his own;

not without an effort can he put himself in his neighbour's place and try to see things from his standpoint. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by "Lay Chela"; yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our *post-mortem* "inquisitors," obliged to estimate a soul's accumulated merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres! Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a *personal* deity and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it a question about God? A metaphysical slide is inserted, and the stereopticon flashes before us a picture of a gold-paved, pearly-doored New Jerusalem, with its Durbar Hall, peacock throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any other conclusions from the whole tenor of the British Theosophist's memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the "New Jerusalem."

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile "isolation," as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state, time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and *vice-versa*—yet the London friend goes on to reason as though all this were not so. . . .

Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of *Devachanic* or *Avitchean* subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life is, so to say, the *Prologue* of the drama, (or we should, perhaps, call it *mystery*) that is enacted in the *rupa* and *arupa* lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, "constitutes a veritable intercourse" between the devachanic heroes and actors; and, instead of *dissociating* the monads not only as regards "personal or corporeal" but even *astral* "association"—establishes "actual companionship" between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of "nature cheating" in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal *post-mortem* ubiquity,

throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor *their* mother, the coolest indifference if not actual aversion reigning between the two. "Actual companionship," and "real *personal* intercourse" (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children within her devachanic state, and thus depriving the father of *his* legitimate share of bliss. It has been said before that the devachanic mind is capable only of the highest spiritual ideation; that neither the objects of the grosser senses nor any thing provocative of displeasure could ever be apprehended by it—for otherwise, Devachan would be merging into *Avitchi*, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of *objectivity* and *reality*, or, without compromising her status before *our* criterion of truth and honest dealing? On the one hand, the children would have to double and treble themselves *ad infinitum*—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere "cheated by nature." To place the *monads* promiscuously together, like one happy family—would be fatal to truth and fact: each man, however insignificant he may have been on earth, is yet mentally and morally *sui generis* in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, "isolated" devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the *Kama* and *Rupa lokas*, or the lower, intra-terrestrial "spirit-worlds." In Appendix D, many states and spheres are hinted at. According even to exoteric Buddhistic philosophy disincarnate beings are divided into three classes of—(1) *Kamawachera*, or those who are still under the dominion of the passions in *Kama loka*; (2) *Rupawachera*, or those who have progressed to a higher stage, but still retain vestiges of their old form in *Rupa loka*: and (3) *Arupawachera*, or those who are become formless entities in the *Arupa lokas* of the highest Devachan. All depends on the degree of the monad's spirituality and aspirations. The astral body of the 4th principle—called *Kama*, because inseparable from *Kama loka*—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its *Manas* before it ever reaches in its series of Devachanic states, the upper-*Arupa* regions. Therefore, there are various degrees of Devachanees. In those of the *Arupa lokas* the entities are as *subjective* and truly "not even as material as that ethereal body-shadow—the *Mayavi-rupa*." And yet even there, we affirm there is still "actual companionship." But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy *for old intellectual researches and especially for unfinished mental work*, are for centuries in the *Rupa-lokas* in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is *Tanha* (Hindu *Trishna*) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely *a-rupa* condition. A provision is made for every case, and in each case it is created by the dying man's last, uppermost desire. The scholar who had mainly lived under the influence of *manas*, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the

material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them *subjectively* (though in a manner quite different from that known in seance-rooms and by mediums) until the energy exhausts itself and *Buddhi* becomes the only regnant influence. The same rule applies to all activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth. The discarnate must consecutively mount each ring of the ladder of being upward from the earthly subjective to the *absolutely* subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be "dissociated from the other." If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, colour, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the *Manas* with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short, from being finite it becomes infinite consciousness. But this comes only at the end of all the births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the "fourth stage of Dhyana": but their hold upon the being gradually relaxes. This is accomplished in each inter-natal Devachan; and when the personal links—magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of that next previous life, whether relatives, friends or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &c., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

"HYPNOTISM—A NEW MEDICAL TOOL"

Under the above title, *Medical Features* for September 1st, 1954, treats of the use of hypnotism in medical practice, against which a strong warning needs to be given from the Theosophical viewpoint, for it disarms the individual who is ignorant of the dangers of this practice and makes him think that all is well. The article instances the use of hypnotism as a drugless anæsthetic in dentistry, as a means to overcome fears of delivery in pregnant women, to persuade over-weight people to cut down fattening foods, to encourage people to stop smoking and drinking, etc., in addition to its use in cases of mental depression, emotional conflict and sexual difficulties. Having thrown out this bait the writer adds, and this is a reassurance to those who do not approve of hypnotic practices, that one's mind cannot be easily invaded by another and that "*only about one-third of people can be successfully hypnotised,*" so that the above-mentioned "benefits" will not be available to all.

The writer admits that Freud was against the use of hypnotism and that he did not consider it right to permit another's will to supplant one's own. Reference is made to Dr. William S. Kroger, of the Chicago Medical School, who contends that hypnosis is only "suggestion," like "a mother singing a lullaby to her baby," or like the suggestion made by a successful salesman or entertainer. As a final authority we are given the instance of Dr. S. J. Van Pelt, President of the British Society of Medical Hypnotists, who says that, as nervous complaints are a kind of accidental self-hypnosis, a light form of hypnosis can be used to cure these conditions.

The contributor fails to give any warning as to the grave dangers accompanying hypnotic practices. H.P.B. gave to her article on hypnotism the title "Black Magic in Science." (Reprinted in *U.L.T. Pamphlet No. 19.*) She says:—

> ...the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyse freewill in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs.

Mr. Judge, in his article on "Hypnotism" (reprinted in THE THEOSOPHICAL MOVEMENT, X. 179), explains:—

> The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future....When the hypnotic process—or subjugation as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion....although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

Hypnotism, according to H.P.B., "is produced by the withdrawal of the nervous fluid from the capillary nerves," and Mr. Judge explains that the "molecules are pressed from periphery to centre," which is the reverse of the normal manner. "This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death."

The writer of the article in *Medical Features* assumes that, if a beneficial change is temporarily produced in a subject, that is all that matters. He has not observed that only a change of dependence has occurred. The man relieved of a weakness through the agency of hypnotism has not become stronger but has now to depend on the hypnotist. In fact he is more liable to be affected by other suggestions in the future, some perhaps the reverse of helpful. Many advocates of hypnotism say that no person can be made to commit a crime under its influence, but this is not so. Not only may a crime be committed but even in cases where, for experimental purposes, the idea of committing a crime has been given but later reversed, "the *active living germ,*" as H.P.B. calls it, "artificially implanted does not disappear," but from its seat in the passion nature may "become suddenly awakened by some unforeseen circumstance into realization."

Again the idea that "only about one-third of people can be successfully hypnotised" is far from

the truth. It is admitted by Maslow and Mittelman in their *Principles of Abnormal Psychology*: "Theoretically, any normal person can be hypnotized. . . . Psychotics are the only group generally reported to be 'immune' to it." Hypnotism is one of the gravest dangers of our cycle and suggestibility is on the increase; the strong warnings given by H.P.B. and W. Q. Judge in advance should not be ignored. Suggestion, said H.P.B., is scientific sorcery.

QUALIFICATIONS, RISKS AND GOALS

Jesus has been immortalized in the translated fragments of the four Gospels which have come down to us. He is depicted as teaching his would-be disciples in such terse little stories with implied meanings that they have become part and parcel of the world's mass wisdom, and are repeated ever and anon.

There come to mind the verses in *Luke*:—

> Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
>
> Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?
>
> It is neither fit for the land, nor yet for the dunghill; but men cast it out.

Consider that all would-be aspirants to chelaship are here likened to salt. Provided they remain awake and heedful to their self-assumed discipline, their savour will not be lost. Notice how there is enshrined in these verses a whole philosophical treatise on successful and unsuccessful discipleship. Let us try not to lose *our* savour.

Then there are the sayings that a disciple should be like a city set on a hill, or like a lighted candle, which, though tiny in itself, can, in the darkness of the night—the darkness of ignorance—be seen a long way off.

There are both obvious and hidden dangers depicted in these sayings. At the same time, though risks may be great, humanity does need examples and beacons to guide its faltering and often reluctant footsteps. There lies the danger from the pride so easily born of prominence; of being set upon a hill by fame, by money, etc. We may even shine by the borrowed light of the Great Wisdom and come to believe that we are the inventors or innovators thereof. Realizing our folly, we tumble down from our pinnacle and the sooner the better! If we have learned the needed lesson, well and good. If we pant visibly or yearn secretly to regain our former prominence and the accompanying adulation, then the greater will be the next fall.

The little light of our candle must be guarded during gusty nights, and also from the flying creatures whose overpowering attraction to it may not only be disastrous for them but may put out our flame.

The Ancient Path is a path of Trial and Tribulation. It is a testing of our steadfastness and our motive. It is also a path of great inner contentment when at last we have gained the necessary strength and knowledge to avoid pride in whatever progress may have been achieved. To reach the distant snow-clad peaks, we must conquer many intervening minor ranges, as well as cross sombre valleys. Humility, gratefulness to those who have passed before us, and the capacity ever to continue trying are essentials for the task. The conviction that Universal Brotherhood is a fact and that our successes or our failures are in reality those of all our brothers will help to clarify the motives that energize us and sustain us under difficulties and make us ever keep trying to push on and on.

Truth is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us.

—GOETHE

IN THE LIGHT OF THEOSOPHY

The Aryan Path is celebrating its Silver Jubilee this month. It is but fitting that, on such an occasion, we consider the important work this magazine has been perseveringly carrying on, month after month, since its inception in January 1930, and assess the value of this work to the public at large and to the Theosophical student in particular.

A Master once wrote in 1882:—

> The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. [of the U.L.T. now] is linked in with similar work that is secretly going on in all parts of the world.

There are two aspects of the Theosophical Movement. The first is the concrete and visible aspect which revolves round the teachings of the Esoteric Philosophy as reiterated by H. P. Blavatsky, and such periodicals as THE THEOSOPHICAL MOVEMENT and *Theosophy* (Los Angeles) are serving the growing band of Theosophical students aspiring to study these teachings and to lead the higher life. But there is another aspect of the Movement, diffused and expansive, which is often overlooked. "Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism have been promulgated, there the great Movement is to be discerned." *The Aryan Path* is the vehicle of this wider aspect of the Movement. It has an appeal for all those outside of Theosophical circles who are seeking for noble ideas and for instruction for right living. It should have an appeal for the Theosophical student, too, for it enables him to come out from the narrowing influence of sectarianism under which he often falls, into the liberalizing influence of free thought.

It is the duty of the earnest Theosophical student to keep himself familiar with the great movements of the world, to be aware of the ideas which are circulating in the universe of thought, and see in what ways humanity is getting ready for the cycle of 1975. *The Aryan Path* brings to him in a compact form ideas and views which he sorely needs and so helps him to live and to labour for his Cause in a better fashion.

Besides attempting to change the Manas and the Buddhi of the race by spreading broadcast, indirectly if not directly, Theosophical ideas, and presenting the teachings about the Aryan or Noble Path which can be practised, this magazine has still another mission: to bring about a *rapprochement* between the Western and the Eastern minds by presenting all that is noble in the two worlds, from the ancient times to the modern days. It thus deepens the insight of its readers by enabling them to learn what able minds in many countries are thinking.

The Aryan Path deserves the support of all those who are seeking for knowledge to clothe the naked mind and for nourishment to feed the hungry soul.

A word which is frequently used nowadays and will be heard a great deal more in the coming months is "coexistence," for serious thought is now being given to the question whether the West and the Soviet bloc can, in fact, live side by side without fighting an atomic war. This is a hopeful sign, and news comes from America of the earnest study being given to this most vital and controversial question of the times on both sides of the Iron Curtain.

Joseph C. Harsch examines, in several instalments contributed last November to *The Christian Science Monitor*, the whys and wherefores of the increasing consideration being given to the concept of coexistence and what it can lead to. Although both sides have come to the conclusion that atomic war is intolerable, the world continues to live in a state of power struggle we know as the cold war, and this state, says Mr. Harsch, will continue for a long time, for neither side is willing to capitulate to the other. The two blocs are, as it were, experimenting with coexistence and those at the helm of world affairs have been unable, so far, to find a firm and final answer to what coexistence may mean.

The British historian-philosopher, Arnold Toynbee, recently expressed the conviction before the National Press Club in Washington that the two basic difficulties to East-West coexistence were not material factors but moral issues—fear and pride. His formula for living through this crisis was fortitude and patience, or "patience through fortitude," as he put it.

Men cannot live and work together unless they have common principles. Unless it is admitted that men can and should have common ideals, that the good, the true and the beautiful are the same for all, the prospects of durable coexistence are not bright. It is not homogeneity or uniformity that we require. Human beings are different, but they are identical in their humanity. Only when this is taken as a basis, when it is recognized that man is a spiritual being, *capable* of acting as a brother to all others, will peace and coexistence become possible. For only the conviction of his inward strength and dignity and the realization of the fundamental unity of all that lives can make man resolve to *act* as a brother.

True ideas are the crying need of mankind today. It is only when our ideas are changed, when the ideal of Universal Brotherhood replaces the concept of "might is right," that peace among men is possible.

The useful service the Central Board for Conscientious Objectors (6 Endsleigh Street, London, W.C. 1) is rendering, by offering help and encouragement to any man whose conscience leads him to resist conscription for war, was referred to in our February 1953 issue (Vol. XXIII, p. 95). Formed in 1939, the C.B.C.O. in Britain, like the War Resisters' International which works for the protection of conscientious objectors throughout the world, has had as its staple occupation the upholding of the Cause of all those who feel themselves morally bound to revolt against laws which violate their moral principles, guiding them "through all the strange vicissitudes which may attend the apparently simple refusal to kill people."

The 15th Annual Report of the C.B.C.O. states:—

> Conscription is now accepted as normal; its ramifications are always increasing, its influence permeates our education system and is apparent in our social problems; and it engulfs, with an awesome inexorability, ever greater numbers of the male population, as more and more reach conscription age. It is no longer regarded as a necessary evil; but, simply, as necessary.
>
> In these circumstances, we should be surprised and thankful if we could report that even one young man had registered as a conscientious objector. But in fact, not just one but 758 did so during 1953....

These figures, which refer to Britain alone, speak for themselves. The remarkable courage and fearlessness of these young pacifists—remarkable looking to the consequences they often have to face—to make a stand against their country's military orders, should make all those who favour conscription pause and consider the inalienable right of man to refuse to do what he believes to be wrong. Of what value are the "rights" that democracy is supposed to secure for members of minority groups if the right not to kill or to aid others in killing be denied to them?

The efforts of the C.B.C.O. to ensure reasonable treatment to conscientious objectors and to obtain amendment of the conscription acts by making the British government, and indirectly all other governments, recognize the right of conscientious objection, will naturally find sympathizers among students of Theosophy. Financially handicapped as it is, the Board "demonstrates the power of a free association of men and women who have a common purpose and a common ideal, and is itself a refutation of the belief in the efficacy of violence."

A Hindi article by Dr. Bhagavan Das, appearing in *Naya Hind* (November 1954), reveals the fundamental agreement of his philosophy with the universal Wisdom-Religion by pointing to the eternal verities to be found in seemingly the most opposite religious systems and modes of thought.

Just as certain basic truths and principles of right living are common to all religions, so too in many of the outer observances and customs, festivals and celebrations of the various faiths can be found some similarities, for underlying them is a spiritual significance, universal and eternal. Man's ideals, his real inner needs, always have

been and will be the same for all men, irrespective of their religion, though the means employed for their fulfilment differ. But the regrettable fact is that, with the passage of time, religions have considerably diverged from their original source, so that people no longer have the key for looking into the true meaning behind these customs and festivals and understanding what is common to them all. The result is that religion, instead of being what it should be, the binding back of all men and all beings to the One Source of all, has become the cause of strife, dissensions and bloodshed. Dr. Bhagavan Das's suggestion is that the religious leaders of the world should come together, in a spirit of amity and open-mindedness, with a view not to destroy any religion but rather to filter each, ridding it of its impurities, and thus arriving at the omnipresent and universal truths underlying every world religion.

Dr. Bhagavan Das makes an interesting observation that, since *true* religion evokes and satisfies man's highest and noblest emotions and aspirations, all that is best in the realm of art and culture has been produced by men inspired by religious devotion. True religion always elevates us by giving us "a basis for thinking, and consequently, a basis for acting."

Among the feelings which religion awakens, says Dr. Bhagavan Das, perhaps the noblest is altruism, or wide-spreading charity and large-minded sympathy which leads to toleration in religious and other matters. This is reminiscent of the Theosophical teaching that "*To live for others* is the foundation and basis of religion—of true spiritual knowledge" (*The Friendly Philosopher*, p. 215).

The fact that the late Seebohm Rowntree had attended a Friends' School in York may mean he was himself a Quaker, but, whatever his professed religion, his life points to his having been a "Theosophist by nature." His modest and industrious life of service is described in the January *Aryan Path* under the title "Philanthropy and Facts." His achievements rule out that weak excuse for inaction: "What can one man do?"

His life proves his deep conviction of human brotherhood. A man of wealth, he chose to dedicate his energy and leisure to the bettering of the conditions of work and life, not only for the thousands of employees of his firm but also for all workers in industry and agriculture in Britain. From his twenties—he died at 83—he found time in the midst of family and business duties for one careful fact-finding investigation after another. He studied poverty, unemployment, recreation, the social effects of drink and of betting and gambling, and other problems that confront the man of small means and many difficulties, helping to lay the foundations for a better order. His findings are reported in a number of valuable books.

Deliberately he avoided fame and a political career, though he served on numerous public committees concerned with the common good. The day after his death on October 7th, 1954, *The Manchester Guardian* paid high tribute to his sterling character and his many services. One paragraph in that obituary gives the picture of a man worth emulating:—

> Seebohm Rowntree's sincerity and good-will, and complete absence of any "side," established him firmly in the trust of the trade unions. They knew that at any time they could get his advice; at any time he would be prepared to act as an intermediary; at no time would their confidence be betrayed; at no time would he want his name to appear or any personal credit to accrue to him.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
Raja-Yoga or Occultism
The Voice of the Silence
Five Messages

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis.* And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay.

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